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THE MOTIVES TO INDUSTRY IN THE

STUDY OF MEDICINE:

AN

ADDRESS



DELIVERED AT

SAINT BARTHOLOMEW'S HOSPITAL,

ON THURSDAY, OCTOBER 1, 1846.

BY

JAMES PAGET, F.R.C.S.

WARDEN OF THE COLLEGE,

AND LECTURER ON PHYSIOLOGY,

IN THE HOSPITAL.

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P R E F A C E.

As the following Address is published at the request of those who heard it, it has seemed right to print it as it was spoken, and not to omit even those parts which, alluding to merely local circumstances, could be addressed as motives to industry, only to the students of Saint Bartholomew's. Should other students read it, they may easily find corresponding motives in their own schools; for they need only remember that they are responsible for the right use of whatever they boast of as privileges enjoyed by themselves alone, or in a higher degree than by the pupils of any other school.



AN
ADDRESS,

&c.

MR. TREASURER, AND GENTLEMEN,

BEFORE I proceed to the principal object of this evening's address, permit me, Sir, for my colleagues as well as for myself, to assure you that we entertain a deep sense of the honour and advantage which the school derives from the presence of yourself and the other Governors of the Hospital upon this occasion. Great as we consider the honour, we hold the advantage to be yet greater; because, by your attending the commencement of each session, as well as the distribution of honours at its close, you manifest a desire to identify yourselves completely and from first to last with the school; you show to the public that you watch and approve the manner in which we discharge our duties; and you show to every pupil in the school, that he must hold himself to be a responsible member of a society which comprises, not his teachers alone, but the great and influential body of noblemen and gentlemen by whom this Hospital is governed. Hereby,

Sir, you confer on us an advantage hardly less than we derive from the liberality with which you provide so large a portion of the apparatus for our teaching; for this would be comparatively useless, if we lacked that right spirit of study, of conduct, and of enterprise which you thus encourage.

To yourself, Mr. Treasurer, our thanks must be the warmer, since we recognize in this annual custom only one of the many instances in which, setting an admirable example to those who act with you, you prove that you regard it as an imperfect, short-sighted view of the purpose of a hospital, which would limit it to the ministration of relief to its own patients; that you think the work of charity is not half done, unless the great hospitals are also large and effective schools of medicine; so that the skill, which is the instrument of charity in them, may be diffused by education, and multiplied in instances of imitation, wherever the like charity is needed.

I know it from your own words (and your generous actions, Sir, attest the fulness of their meaning), that you feel the diffusion and advancement of medical knowledge to be part of that with which, as Treasurer of a hospital, you are entrusted; and that you anxiously mark our progress because you consider that the Governors of the Hospital have delegated to us, as teachers of medicine, a large and important share of that which the public has committed to them.

But, Sir, I know also that it is not to receive compliments, but to evince the interest you take in the welfare of this school, that you now honour us with your pre-

sence ; and I feel sure that I shall best please both you and the other Governors of this Hospital, if I now address myself to the pupils rather than to yourselves ; adding only this assurance, that our thanks, which are not conveyed in words, shall be expressed in actions.

Gentlemen, we commence to-night the business of a year which, to all of us, should be one of persevering labour. It will be so if only we form a just estimate of the motives that should urge us to our work ; and, really, it is of such prime importance that we should rightly understand these, that, although this evening may bear in some respects the features of a holiday, I shall use it to lay before you some of the grounds on which, both for duty and for pleasure's sake, you should resolve that nothing over which you have control shall deter you from a zealous, steadfast, and laborious application to your studies.

I propose, therefore, for the subject of this evening's address, "The motives by which you should be animated to industry in the study of your profession."

Among the reasons, various enough no doubt, for which the medical profession has been chosen by you, or by others for you, there is one, at least, which must have had influence in every case ; namely, the desire that you should be provided with an honest means of competent support, in the social rank of gentlemen. And even if this were the only, or the principal, reason, the choice would, I think, be a good one ; for the instances are very few in which our profession does not yield a fair maintenance to those who are fit

for its duties, and are disposed to engage in them with energy; while the eminence and learning of those who have been or are now engaged in it, as well as its utility, and the dignity of the sciences by which it must be studied, make it one of the most honourable pursuits.

I think, too, that, notwithstanding many apparent and partial exceptions to the general rule, you may hold it as certain, and as encouraging industry, that, on the whole, your success as practitioners will be in direct proportion to your labours as students. I have never known a thoroughly hard-working pupil fail of obtaining a good reputation in this school; and hardly ever one to whom the reputation gained here was not the forerunner of reputation, and of corresponding success,—that is, at the least, of ample remuneration,—in practice.

I sometimes hear it objected against our profession, that real merit is often beaten by impudence of pretension, or by private interest, or by the advantages of station, or some other circumstances. And all this is, to some extent, true. But, gentlemen, what profession, what source of gain of any kind, could you have chosen of which the same might not be said? There are impudent dishonest men in every calling; and those who are deceived by pretended wisdom or intrigue in medical affairs, are deceived by the same means in all other matters. In every calling, also, the circumstances of station, private interest, and wealth have their advantages as well as in our own; in some, indeed, they seem to be essential to success. But my

belief is, that there is none in which these things are of less avail to help an unworthy man, or in which real merit may compete with them with a better prospect of success, than in our own.

These things, then, are not to be advanced as discouragements from industry, or, as they more commonly are, as apologies for indolence or indifference. He that has the help of circumstances may be sure, that if he relies on them they will be no advantage to him, but a great detriment; they will only place him in some position for which he is not fit, and from which he can derive no reputation; while, on the other hand, he that has them not may be as sure that industry can earn with honour, all that circumstances can give.

Hard work, then, you may rely on it, is essential, even to that degree of success which every one of you may fairly expect in the practice of your profession. Of course, therefore, it is so if you are ambitious of eminence and just celebrity. I believe that real eminence—that, I mean, which commands respect and deference, not from the public alone, but from the profession and from men of learning—was never yet attained by one who had been an idle student. The lives of all whose names are revered in our science tell one unvarying tale of periods of laborious pupillage; and I might refer to some who now sit near me, and who would tell you that the foundation of their present eminence was laid while, as students, they toiled here in the strenuous pursuit of knowledge, emulating the great founders of our school. Yes, gen-

tle men, the aristocracy of our profession is one of science; neither wealth nor patronage can command it; it can be attained only by knowledge, and by that kind of knowledge which is the reward of labour; even talent has often striven for it in vain, wanting the exalting power of industry. Therefore, whatever importance you attach to success,—to reputation, wealth, or eminence,—with whatever earnestness you desire to possess them in later life, let your honourable ambition be the measure of your exertions.

But it would be a shame to dwell on those motives which derive their force only from the principle of self-interest, while there are others so much higher, and much better than these, by which I may excite your ardour in the pursuit of knowledge. I know that we must give due consideration to self-interest, so long as we are forced to study our profession that we may live by it; but we must be very careful that self-interest is not the only motive by which we are impelled. It is not because it may lead to wealth or station, that our profession is a proud and honourable one; nor for these alone, that the knowledge of it is a fit recompence for toil; but because it is founded on the noblest sciences, and may be occupied in works of charity, and calls for the exercise of the highest powers and the purest principles of action. So that, for the sake of these, putting as far from you as you may all thought of present advantage to yourselves, you who are called to this profession may pursue it as a sacred duty. It demands the full energies of those high faculties

with which you are endowed. Yield to the demand, and give them. For there is not in this world a nobler spectacle than that of a rational being devoting himself, with patient, earnest perseverance, to the cultivation of his powers, that they may be employed in the discharge of duty. Knowing that a force within him is capable of unlimited expansion, and confessing in his inmost consciousness, that its development and its exercise are duties of strongest obligation, he pauses not to ask whether outward reward will crown his work or not; much less, with scrupulous calculation, does he count the cost and gain. But, because he knows that the powers and opportunities he has received were given him for use, he resolves that not one of them shall run waste or wild: for him, to be indolent, were to be unthankful. And so, in toil, yet not in weariness, he pursues his way; sowing seed, of which he reckons not whether he shall reap the fruit; content, because he is in the path of duty; blest, if only he may see or think that he ministers to the welfare of his fellow-men.

The duty of improving the faculties with which we are entrusted, is of universal obligation; but in no secular profession is it so urgent as in ours, because in none are the responsibilities so serious.

To prove how your responsibilities should be a motive to industry, it is not necessary, even if it were possible, that I should enumerate them. They are as various as are the ills that flesh is heir to; they are as deep as the earnestness with which men long to be delivered from suffering, or from the grasp of death. In short, gentlemen, they are so numerous and so great, that there is

but one condition in which a man can with comfort either undertake or discharge them ; and that condition is, the consciousness that he has acquired the greatest degree of fitness for the task, that his capacity and opportunities permit him to attain. Let this, then, be a constant, an abiding, incentive to hard work—the desire to have a quiet, though a keen, conscience in the practice of your profession.

In order to this, you must acquire more knowledge than may at first thought seem necessary, because you must not be content to have only just enough to pass your examinations. Sufficient for this purpose you will certainly obtain, even though now it be considerable. You will all receive your diplomas : indeed, if this were the only object you have to achieve, the responsibility would rest on us, rather than on you : for it is a part, and I count it one of the smallest parts, of our office to insure you this. But that which is to be urged is, that you should do more than this ; or, at least, that you should not take the quantity of knowledge required for a diploma, as the highest standard of your ambition ; because the necessary examinations, much as they have improved of late years, cannot, and are not intended to do more than guard the public against incompetent practitioners. The possession, therefore, of any of the usual diplomas may prove that he who holds it is fit for practice ; but it is no evidence that he is as fit as possible, or even as fit as he might be.

The truth is, neither the regulations of examining boards, nor any other outward rule, can determine a man's duty upon such points as these ; your con-

science must be your rule of action ; and if you consult that, the question will be,—not, What must I do ? but,—What can I do, to be fit for the practice of my profession ? because the only fitness that high principle, and a strict sense of duty, will admit of, implies the possession, not of some certain statute-quantity of knowledge,—some just-fitness for practice,—but of all the knowledge that ever a man can attain by the steadfast exercise of all his faculties.

For consider, gentlemen, as the measure of your responsibility, and, therefore, as the strength of the claim that is made upon you to acquire all the knowledge that you can, the greatness of the interests that are at stake where you will exercise your calling.

Why, we sometimes see the beam of life and death so nearly balanced, that it turns this way or that, according to the more or less of skill that can be cast into the scale of life. And surely, if we could gather into thought all the issues that are involved in the life or death of any man, the anxiety of ignorance at such a time should be intolerable. For at all such times, the issues and the responsibilities are manifold ; it is not alone the fate of the sufferer (though in that, indeed, may be the most fearful consequence of all), but, as each of us must have felt in some instance very near to his own heart, those that stand around have all their various griefs and fears, their hopes, yet sad forebodings. And now, all is permitted to depend upon the skill of one. Conceive that one yourself : what would be your remorse, if, when in their confusion and distress they look to you, you feel

helpless as themselves, utterly unworthy of the confidence with which they still lean on you ; your hand paralysed by the fear of ignorance, your mind confused in that half-knowledge, whose glimmerings only show that more skill might save the dying man ! Yet this must be the remorse of every one who will neglect the study of his profession, and yet dare to undertake its responsibilities.

The ignorance I speak of here is not that which is complete and palpable,—the conscience must be duller than the intellect of the man that practises in gross ignorance,—nor do I mean that which, because of the narrow limit of our faculties, or because of circumstances beyond controul, we cannot help. The ignorance that harasses,—the only ignorance that you need dread,—is that in which a man must feel that he is not so fit to grapple with a difficulty as more industry would have made him.

Do not imagine that your responsibilities will be limited to the events of life or death. As you visit the wards of this Hospital, mark some of the hardly less portentous questions which, before a few years are past, you may be permitted to determine. In one, you will find it a doubt whether the remainder of the patient's life is to be spent in misery, or in ease and comfort ; in another, whether he, and those who depend upon his labours, are to live in hopeless destitution, or in comparative abundance. One who used to help his fellow-men, finds ground to fear that he may be a heavy burthen on their charity. Another counts the days of sickness, not more by pain and

weariness, than by the sufferings and confusion of those who are left at home without a guide, and, it may be, starving. Oh! gentlemen, I can imagine no boldness greater than his would be, who would neglect the study of his profession, and yet venture on the charge of interests like these; and I can imagine no ambition more honourable, no envy so praiseworthy, as that which strives to emulate the acquirements of those who are daily occupied in giving safe guidance through the perilous passages of disease, and who, in all these various difficulties and dangers, can act with the energy and calmness that are the just property of knowledge.

Now, gentlemen, this is not the time, perhaps it is not possible, by a general rule, to state, what shall be held to constitute neglect of study, or to enumerate the pursuits in which we cannot engage without culpably wasting the time which should be devoted to the acquirement of knowledge. But a good general rule in this, as in all similar cases, is, to be very suspicious of our inclinations, and very submissive to the plain rules of duty; and if, besides this, we can always keep in view some of the instances of difficulty in which all the skill that ever we can acquire will be hardly sufficient for our guidance, we shall not let trifles, or unnecessary pleasures, steal the time that we might give to study; we shall think the pleasures too costly which can be bought for nothing less than our own regret and the affliction of our fellow-creatures.

It is happy that the privileges which belong to an earnest pursuit and exercise of knowledge in our pro-

fession are as great as its responsibilities; else, who would undertake it? But see now if the pleasures of knowledge are not as great as the penalties of ignorance.

The resolute employment of the intellect, which the study of our profession demands, may be a source of constant pleasure. We are too apt to think that what we call work cannot be pleasure; the words are often used as if they expressed things that exclude each other. But we let the words deceive us: for action is not only essential to the obtaining of pleasure by the gratification of the appetites, but in itself, and for its own sake, it is grateful. It seems, of great benevolence, to be a part of our nature, that, in health, the voluntary performance of every action, after a natural manner, should yield happiness. Every one is aware of this for himself in the enjoyment of exercise; and we see proofs of it in others. When we watch the unrestrained movements of an animal, we see not those alone which are essential to the attainment of its desires, but a thousand others, all heedless efforts to produce some apparently unnecessary result. And all these procure delight as well as health: they are plain expressions of abundant happiness; signs of the pleasure of energy.

Now, there is an exact analogy here between the mental and the bodily faculties. In health, every exercise of the mind, provided it be voluntary and natural, is a true source of pleasure. And, therefore, we should count it as a privilege, that the pleasures of intellectual activity are offered to us in all their various forms in the

study of our science ; for therein, we may always have the calm and abiding satisfaction which attends the gradual acquirement of knowledge ; and, not seldom, that intenser pleasure which is perceived when difficulties, long striven against, are overcome ; and sometimes, if we carry our researches beyond the limit of that which is already known, we may enjoy the same excitement and expectation as others pursue in more perilous adventure ; and, then, we may attain the thrills of delight which accompany the first perception, and the slow unfolding, and, at last, the clear and perfect view, of some new truth or principle. And all these pleasures we may enjoy as long as we continue our study ; for the science is inexhaustible, and the pleasure becomes more intense in the same proportion as the faculties that are exercised are higher, and as the mind is more guided and illustrated by knowledge.

I say, the science is inexhaustible ; but it is not more admirable for extent than for variety. For its eminence above all other sciences,—that which makes it, more than any, worthy of the resolute devotion of intellectual men,—consists, I think, in this ;—that, to those who will pursue it to its further bounds, it presents, over and above the things peculiar to itself, problems belonging to nearly every other branch of science, all of exciting interest, and all of most difficult solution. So that, whatever might be fairly said of those sciences which we regard as the constituent elements of ours, may be said with cumulative force of the complete science of medicine. Thus, it is manifest that all the grand and beautiful laws of chemistry, and of

mechanics, which have been discovered operating in inorganic matter, are obeyed with equal regularity in the living body; though, indeed, they act in such complexity of circumstances, that as yet they are but obscurely traced; and the studies of organic chemistry and mechanics appear like new sciences, rather than like new applications of the old ones. Years of diligent inquiry must, it is true, elapse,—or, as I would rather say, years of pleasure for inquiring minds are still in store,—before the laws of the exact sciences can be applied with precision in physiology; yet every year adds largely to the instances in which their application is discerned, or more accurately calculated; and so, every year endues the pleasure of our study with a substance and a reality which has been the peculiar boast of the exact sciences, and which ours could hardly possess while it was one of mere experiment and observation. Besides, in the complete science of medicine there is such variety of aspects,—its several parts may be approached by such diversity of routes, and studied in so many ways,—that no kind of intellectual taste or temper need be unsatisfied. Its principles combine the charms of the most profound and strict philosophy, with those of the plainest and most practical common sense. It may please even the narrow-minded temper, which holds that the only true excellence of a study is in its having some direct utility; for the highest attainments in our science admit of immediate application to the relief of the daily, universal, deep, and unavoidable necessities of men.

Do not ever lose sight of this practical character of the science of medicine; and be on your guard against the too prevalent notion, that the science and the practice of our profession are completely distinct and separate things, either of which may be fully studied while the other is neglected. The notion is utterly false. Study your profession in a scientific spirit, and educate yourselves to that closeness of thought and argument in it, which is encouraged by its increasing connexion with the exact sciences. It is only by doing this that you can avail yourselves of an important and very useful privilege of ours, which is, that, at every period of life, the advantages of science lie, as it were, by our way-side. Others, to obtain either the pleasures or benefits of scientific pursuits, must go far away from their usual occupations. You, if you work now in a scientific spirit, will only need, when in practice, to resume or to enlarge the studies of your pupillage; and thus, while you reap without difficulty all the intrinsic advantages of science, you will have the greatest and most useful of all,—that of maintaining your minds in the strength, the power of discernment, and the pliancy by which you will be best fitted to cope with the daily and often new difficulties of practice.

In another view, the knowledge of the truths our studies guide us to, provides yet higher and more ennobling satisfaction than we can derive even from the pleasures of science. For we are “permitted—it is our

special business and our charge—to be daily seeking out and holding converse with all that is most beautiful and excellent in the works of God¹.” I do not mean that we should be always on the look out for evidences, as they are called, of this or that admitted truth, and then, by the dry, unfruitful path of natural theology, should try to attain to an opinion, hardly to be called belief, of that which, on far better evidence, we may be sure of. This cannot be called a privilege to a Christian man: but it is a privilege, a lofty one, to be peculiarly instructed in the whole nature of the last and most glorious of the Creator’s works; and then, by the combined lights of revelation and of science, mingled, like complementary colours, in a purer and more bright illumination, to be able to discern in our own bodies the expressions of His still guiding and upholding power and goodness; to study our relation to all other creatures, and to learn how truly we are, by the constitution of our frames, not less than by our mental force, adapted for dominion over all; to discern, as far as may be, the nature and operations of our immaterial part; and to trace the workings of those laws of disease and death by which so much of the moral government of the world is exercised. All these, and many more like these, we claim as our allotted and peculiar rights; and, if we are but true to ourselves in using them; if we never rest content with second causes, nor with fools’ boldness strive, in our own strength, to find

¹ Archdeacon Hare, “The Victory of Faith,” &c., p. 49. Cambridge, 1840.

out the First; if, in the pursuit of both the study and the practice of our profession, we keep steadfastly in view those sacred truths which they continually illustrate; then,

“ Whate’er we see,
 Whate’er we feel, shall tend to feed and nurse,
 By agency direct and indirect,
 Our faculties; to fix in firmer seats
 Of moral strength, and raise to loftier heights
 Of divine love, our intellectual soul². ”

But, let me add, this privilege of ours brings with it a peculiar responsibility. If we survey the whole, or any portion, of the organic world, and see nothing there but what is formed in perfect beauty, and in perfect adaptation to its own purpose,—no creature but has laws ordained for its guidance and support as good and appropriate as if it had been the only creature cared for, and half the world beside had been made for it; if, I say, we contemplate these things, and then ourselves, we must sometimes wonder at our own position; that, in all this world of beings, man alone,—one creature in a myriad,—should have knowledge of the things beyond himself. Surely those who are admitted to the more intimate discernment of the plans of Providence towards all the creatures that have life, derive from their science a kind of sacred ordination to give thanks for all: surely to us, as physiologists, must peculiarly belong the office which George

² Wordsworth: *The Excursion*; book iv. p. 160. Ed. 1843.

Herbert has assigned to man in his exaltation above the other creatures. "Man," he says,

"Man is the world's high-priest : he doth present
The sacrifice for all ; while they below
Unto the service murmur an assent
Such as springs use that fall, and winds that blow³."

There remain, still, some considerations which I will urge as motives to industry. They are furnished by the circumstances of this Hospital.

The Governors have left nothing undone, by which the twofold purpose of a hospital, as a place at once of charity and of education, may be thoroughly achieved. They have acted as if resolved, that the school, which, like the Hospital, I believe to be the oldest, should also, like the Hospital, be the largest, the richest, and the best in all the land.

Such appears to be the resolution of the Governors : how far it is fulfilled in the school, it is not for me to say, to whom they and my colleagues entrust so considerable a portion of the school's affairs. But of the Hospital I may freely speak. And I may safely affirm, that, as a field in which to observe disease, it is perfect. The number of patients admitted, or relieved as out-patients and casualties, is upwards of 60,000 a year—a larger number, probably, in a single year, than any one of you will see in all the years of even the longest life of private practice. These comprise cases of every class, from the most trivial to the most important ; cases of

³ George Herbert : *The Temple*, p. 143. Ed. 1838.

every kind are admitted; all who apply are, at the least, prescribed for; and there are no more restrictions on the access to the patients, for the purpose of study, than each of you would certainly place upon himself, out of regard to their comfort. So that if you only bring assiduity, and a disposition to observe, as well as see, what comes before you, there will not be one considerable disease which, in the usual period of attendance, you will not have ample opportunities of studying, and of being instructed in by the clinical observations of the attending medical and surgical officers.

In proof of what may be accomplished by a few years' diligent and intellectual observation in this Hospital, I would refer you to a work just published, and scarcely more honourable to its author than to the Hospital of which he has only lately ceased to be an ornament. I mean the "Clinical Collections and Observations," by Mr. William Ormerod. It will show you that it is possible in a few years—the majority of the cases were studied within three years—not only to observe for yourselves all that is usual, and generally understood in the practice of surgery, but to collect a very large quantity, a book full, of original facts and of novel and important deductions from them.

I recommend the book, as proving the results of that very industry to which I am so anxious to incite you: and I should do violence to truth and friendship if I did not add, that had William Ormerod been still amongst us, I should have pointed him out to you for your imitation; for he devoted himself to the cultivation of his mind with the purest zeal, and even sacrificed

for a time his health and every comfort, lest he should, in the minutest measure, neglect that which he judged to be the duty of his profession.

It is necessary that I should state, that in one branch of the profession, the Hospital itself does not provide the means for practical study—that, namely, of midwifery. The Governors, I presume, take a physiological view of the subject, and consider that it is not one of those “divers great and horrible sicknesses and diseases” for the relief of which the Hospital was designed by the Royal Charter. The defect which this might seem to constitute in the plan of the school is, however, completely, and even advantageously, repaired by the arrangement which Dr. Rigby has made with Dr. Protheroe Smith, the Physician-Accoucheur of a neighbouring Institution—the Farringdon Lying-in Charity. Dr. Rigby’s pupils have the privilege of attending the patients of this Charity, under regulations which render this department of practical instruction not inferior to that provided in the Hospital for all the other objects of your study. You may appreciate the extent of opportunities thus afforded, when I tell you, that from 600 to 650 women living close by the Hospital are delivered every year by the pupils of Dr. Rigby’s class.

I thus particularly point out to you the ample field of observation in which your industry may be employed, because I am sure that the habit of observation is that which, above all other modes of learning, students of medicine should most diligently cultivate. It is the more necessary, because personal observation of the

phenomena of nature is scarcely in the least encouraged in any system of education, previous to the study of medicine, and so the mind becomes, by disuse, almost unfit for such an exercise. And, again, it is essential, because accurate personal observation is almost the only means by which, after you leave the school, you will be able to continue your study: for the occupations of private practice will give you little time or inclination for reading, or for any means of refreshing and increasing your knowledge, except that which, if the mind be well exercised in observation, you may find in the cases that will daily present themselves to you.

I need hardly say, that the observation of diseases, to be profitable, must be complete; for the termination of a case is very often its most instructive part. Especially it is so, when the termination is in death; for then we may sometimes mark the way by which death entered, and may learn to guard it better for the future. To assist, therefore, in the study of the ends of some of those diseases which you will watch in progress in the wards, the Governors of the Hospital have caused a new catalogue of their Anatomical Museum to be printed: and the work was completed to-day. By a peculiar system of references adopted in it, this Catalogue will make the contents of the Museum very easy of study to you all; so that you may obtain, without difficulty, all the advantages of a large and rare collection of illustrations of your reading, of the lectures, and of the cases in the Hospital. More than this it is not for me to say, to whom the preparation of the new Catalogue has been entrusted; though, indeed, I might without

vanity, but with much justice, speak very plainly in praise of both the Museum and a large portion of the Catalogue, since a great part of my office has been little more than that of expounding the labours of Mr. Stanley, by whom, in conjunction with Mr. Abernethy, the Museum was founded, and who for twenty years or more gave himself to the work with such zeal, as nothing but the love of truth for its own sake could inspire, and nothing can surpass, unless it be the devotion with which you will see him now discharging his duties in the Hospital.

I must not omit all mention of the College, an establishment which, though not peculiar to this Hospital, has yet been carried out to an extent, and with a degree of completeness, which render it a distinctive feature of our school. The Governors of the Hospital have found the most satisfactory reason to believe that the principles on which this establishment was founded are correct; and that it is calculated, in a very great degree, to raise the character of both the students and the study of medicine. They have, therefore, every year enlarged the College, till now it is half as large again as it was at first; and, I may add, that if it were yet much more extensive, it would not do more than provide that which is even now desired.

Of course, holding the office that I do, I cannot speak freely of the College; only, while I address those who are not resident students, I would say that the establishment is but an expression of the feeling which we all desire to see pervading the whole school. For we ought to be all united, not only, as we must be, by

one law of interest and of responsibility, but by all we have, or should have, in common; by the one pursuit of science,—by one zeal for the honour of the school,—one desire to maintain unsullied the reputation which we all derive from the great and honourable men who have worked here before us,—by one feeling, that a sordid or unhandsome act of one would be a blot on the fair fame of the whole body.

And with this remembrance, that we are each bound for the reputation of the whole, I might conclude; but it suggests a few things which I will say, very earnestly, yet very humbly, because I know how poor an example I am of the principles I inculcate.

Gentlemen, I have endeavoured to excite and encourage industry; and if I shall have succeeded, it is well; for industry will ensure knowledge, and knowledge will command nearly all that is desirable in our profession. But knowledge is not the only thing that you must strive for; for knowledge must be guarded, lest it be profaned by selfishness, or irreligion, or by any other such pollution. Its guards must be those pure principles of action, by the exercise of which I have said that our profession is most truly liberal.

Be sure that your pursuit and exercise of knowledge are pure from the taints of selfishness, of cunning, and of too nice a calculation of rewards. It will be hard, while we are forced to look for some reward, to escape from the temptation of loving the reward too well; I know it will be very hard: but the true principle of virtue is in self-denial; and the truest ornaments of our science are those who have loved the knowledge more

than the present recompense. It was so with Hunter: he thought not of reward; he grudged the time he spent in gathering it; he took it only that he might the more freely obey the mighty energy of genius that impelled him⁴; he was content to live, where he lives still, in his stupendous works. It was the same with those through whom, as through the succession of the most illustrious pupils, we trace our descent from Hunter,—with Abernethy and with Lawrence: for wealth and station were not the lode-star towards which they toiled in laborious days and nights of study in their pupillage, nor could these, when gained, have held such master-minds firm to the love of knowledge.

And, again, let there be no cunning in your knowledge. Strive for it honestly, and you will use it so. If you are to excel, let it be by lifting up yourselves, not by the depreciation of others. If you are to enjoy, let it be because you deserve, the reliance of your patients. We study an art and mystery, but there must be no art or mystery in the practice. We must be, like true sons of Saint Bartholomew, men “in whom is no guile.”

But above all, be sure that your knowledge be not polluted by any irreligion. Oh, shame and eternal loss, that ever a gift so noble should be turned against the Giver! Shame multiplied a thousandfold, if one of us, admitted to the study of this noblest science, should profane our knowledge in mockery and scoffing! Yet not more shame than folly; for it is only by

⁴ Life by Otley; Hunter's Works, vol. i. p. 28.

joining the study of Revealed Truth with that of science, that our science can be perfect. For we stand, as it were, in the centre of an area of light and truth; and whichever way we move, except in one, we come too soon to the twilight, and then to the deep darkness, of that on which the light of science has not yet shone. But, in that one direction there is no twilight; there,—if we follow in the line of truth, and do not with a mad conceit refuse the proffered help,—there is the path of Revelation, and there, the light of science is not lost,—it merges in the more glorious light of Faith.

“Oh! if such a body as I see around me—so gifted, so fitted out with skill and human learning, as, unless you grievously mis-spend and waste your time, you may be, before you leave this school—if such a body will go forth with united hearts, hearts united⁵” by the spirit of Christian charity, and the broad principles of honour,—if you will go to your various destinations, and penetrating, as you will, the homes and the very hearts of men, will there manifest and teach, by your example, the strength and beauty of the combined power of religion and of science, what noble triumphs may be yours, and what fair monuments may you raise for yourselves in the living affections of men: the praise of this our Hospital shall be in many mouths, as the *alma mater* of science and of virtue; our profession, in itself so honourable, but too long vexed and harassed, though not yet degraded, by jealousies

⁵ Archdeacon Hare, l. c. p. 202.

and conflicting passions, shall rest on its twin supports of knowledge and of charity; and men shall regard it with the reverence due, not to a discovery of human intellect, but to an emanation from Him who is the One Source of Good.

THE END.